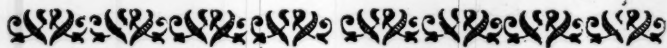
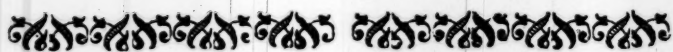


P*erlegi hanc Concionem, eamq̃ dignissimam judico quæ publicam lucem aspiciat.*

*Feb. 24. Anno
Salut. 1661.*

*Geo. Stradling, S. Th.
D. Reverendi in Christo
Patris Gilberti Episc.
Lond. Sacellanus domest.*

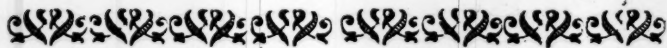




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A
S E R M O N

Preached at the
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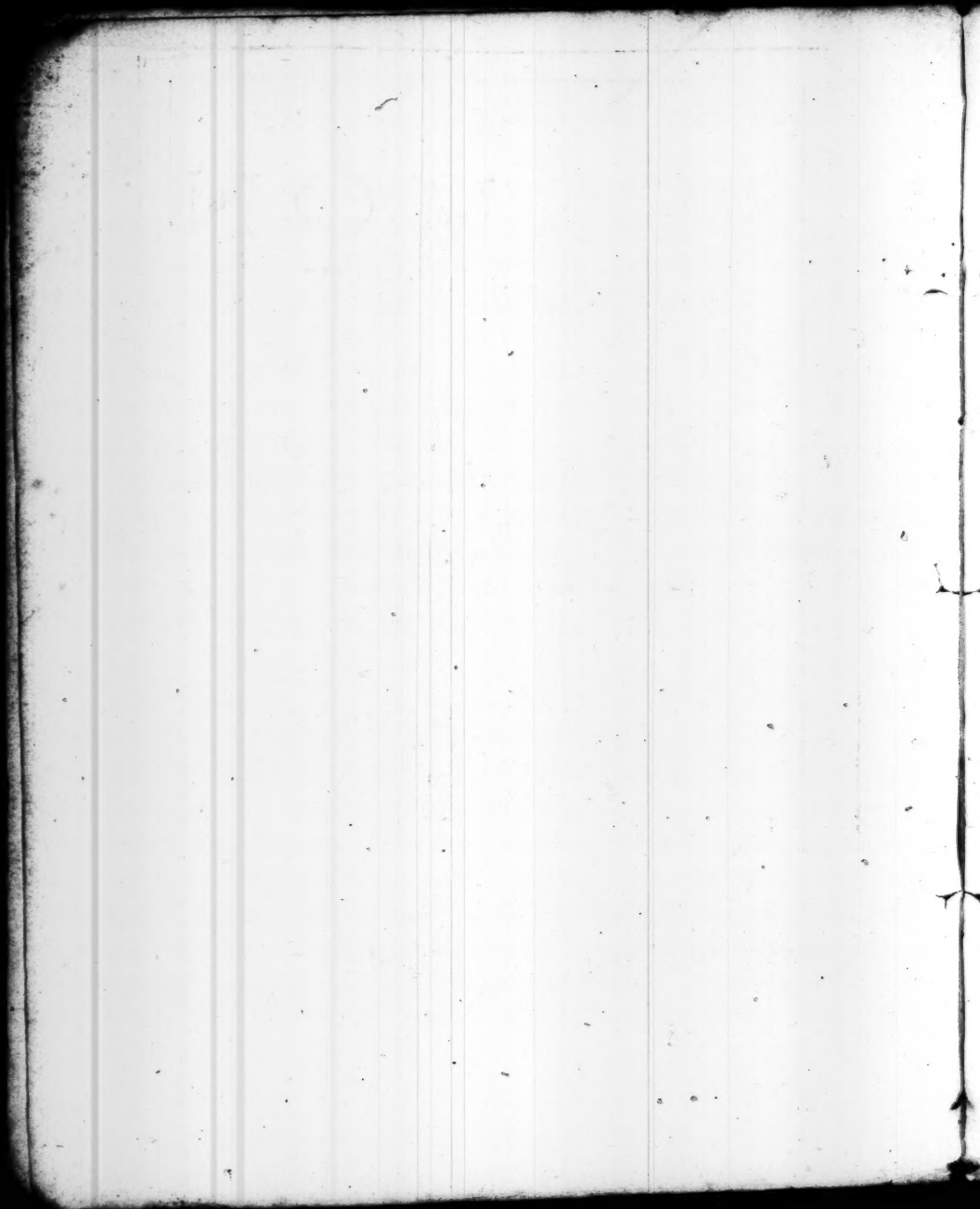
The Right Reverend Father in God,

Herbert,
Lord Bishop of Hereford.

By J A S P E R M A Y N E, D. D.
*Canon of Christ-Church, and one of His Majesties
Chaplains in Ordinary.*

J O H N 20. 21.
As my Father sent Me, so send I You.

L O N D O N:
Printed for R. Royston, Bookseller to the Kings most
Excellent Majesty, at the Angel in Ivie-lane, 1662.



To the Right Reverend Father in God,

B R I A N,

Lord Bishop of *Winchester*, Prelate of the
Honourable Order of the Garter,
and Almoner to His Majesty.

My Honoured Lord,



Those learned Jews and Christians, who have been curious to find out the reason of some Visions in the Scripture, do affirme, That the Bush which Moses saw unburnt in the midst of fire, was an Embleme of the Israelites then in bondage to the Egyptians, who were not onely preserved in the midst of Persecutions, but thrived under their Oppressions, hard Tasks and heavy Burthens; and grew more numerous from the politick Arts which strived to lessen and destroy them: till at length God contrived them a miraculous Deliverance, which with their Calamities concluded in a Song.

When I look back upon our late suffering Times, (the saddest which I think any History hath recorded) where Oppression backt with Power made the Ruine of

our

The Epistle

our Church the horrid step and ladder to the Usurpation of the Crown; and where the name of a Bishop was so criminal and odious, as to verifie Tertullian's sad complaint of his brutish Times, *Nominis & vocabuli rei fuimus*, We were made guilty of a Word, and condemned for being Christians, and the style was punished with publick Sales and Sequestrations: and when with all I do consider, by what unlookt-for way of Providence your Order and Religion, like a Treasure snatcht from shipwreck, were stupendiously restored after many years Confusion: Methinks that Bush which Moses saw was the Embleme of our Church, kept safe by Miracle in the midst of hungry fire: and the Ship in the Gospel was presented to my eyes, where Christ and his Apostles were tost in an hideous Storm; but he waked and stilled the Winds, and put a calmness to the Sea.

In these dayes of publick Calamity, I was curious to observe how severall men behaved themselves in struggling with their dangers. I saw some take for their pattern the Prophet Jonas in a storm, who slept securely and untroubled when his Shipwreck rolled about him. I saw others so much Cowards, that to preserve their wretched Fortunes they compounded with the Tempest, and made a League and Friendship with the Winds; nay, Servilely revived the Religion of those base timorous Heathens, who worshipt every thing they fear'd, and sacrificed to Furies, and built Altars to their Plagues. I saw others of a nobler and more stout and
Christian

Dedicatory.

Christian Temper (whose just reward is now to shine like Stars of Honour in the Church) immovably resolute to maintain their Loyalty and Conscience with the loss of their Lives, as they had already with their Fortunes.

Yet, I hope, it will be no diminution of their Vertues, if I say, That your Lordships Carriage in these Times of Persecution was to me most remarkable; who by your happy Restitution, and addition of more Honour, have been made a greater Bishop, but not a greater Person, then you were in your lowest ebbe of Fortune.

The payment of your Vow in your building of an Alms-house on the place where you your self so often sate, not wanting of an Almes, but weeping o're the Prospect not then pleasant to your Eye, because your proper business there was to aske the passers by, If ever there were sorrows like to the sorrows of this Nation; Your large Bounty to the College of which I am a Member, which, if I should name the Summe, would make the world believe you meant to found a new College, and not complete an old; Your dying Liberalities bequeathed to others in your Will, even to your meanest Servants, who were your servants in distress, are things which do proclaim you a great and noble Benefactor. But these are but the good deeds of your Fortune, done by the Bishop of Winchester, the Charities of one possesse with plenty and abundance; your Rents and Mannors here share with you as Co-founders: and your new Almes-house might have

The Epistle

have it written on the Walls, A poor Bishop vow'd this House, but a great and wealthy built it.

That which made you truly great and reverend in my eyes, was to look into your noble Heart, your large and bounteous Mind, where your Good Deeds now, were then but Wishes and Designs. You were truly great to me, when I saw you in your Poverty anticipate your Almshouse, and be liberal at your door: and the poor people in your House now, had then places at your Gate; when being reduced to the last Cruse of Oyle, you made the drops run to others; and when there was but a handful of Meal left in the little Barrel, you then dealt your Loaf to those who wanted daily bread. In short, when you had but two Coats left, to give one to the naked; when you had hardly more then one Dish, to make the poor your Guests; to see you walk up your Hill with not much money in your purse, and return back with none; but then to think of laying up Treasures in Heaven, when you had so little left on Earth, was a Charity which raised in me a religious Admiration; and lookt something like the Miracle wrought by our Saviour in the Gospel, where Multitudes were fed with two fishes and five loaves.

Nor may I, without some Injustice to your Vertues, forbear to let the world know, That I never saw Afflictions born with a more serene and even temper then you did yours; who in the worst of Times stood like a firme unshaken Rock in the midst of angry waves; your
Courage

Dedicatory.

Courage still the same, unbroken or undisturbed with any sad Disasters not more publick then your owne. The old Church of England still kept up in your House, with all its Formes and Rites, though publickly forbidden ; Prayers constantly, and twice a day, read by you for the King, at a time when such Devotions were made Treason by the Tyrant ; and Weekly Sermons preacht before you, filled with so much Loyalty and Truth, as would any where else have cast the Preacher into Bonds, if not sent him from his Pulpit to the place of Execution.

To all this your Lordships continued Kindnesses to me, by which I can compute my self almost grown aged in your Favours ; your encouragement of my younger Studies, which grew up under your Example ; your Rescue of me from a Shipwreck in the late undoing Times, when being tost, and stript of all, you were the Plank to save me, and threw me out a line which drew me safe to shore ; are Reasons sufficient to let the World know, that of most sins I think Ingratitude the worst.

Being therefore fairly invited at first to preach this Sermon, and since by severall Hearers of it to make it this way publick, I beseech your Lordship to allow it the shadow of your Wing ; and to accept it, not as a full payment of my Debts to you, (for this very Dedication of it sets me deeper on your score)

B

but

The Epistle, &c.

but as a Testimony how much greater my Desires are
then my Abilities or Parts, to let the World know
how unfeignedly I am

Your Lordships

Feb. 26. 1661.

Most obliged and very
grateful Servant,

JASPER MAYNE.

1 Tim.



1 TIM. 4. 14.

*Neglect not the Gift that is in thee, which
was given thee by Prophecy, with the
laying on of the Hands of the Presbytery.*

THE PREFACE.



S in the raising of the noblest
Heights and Buildings, that
they may be exact, and gain
a reverence from the Eye,
great preparations are made
towards the Erection of the
Pile; the best Masters in that *Art* are taken in-
to counsel, and *Vitruvius* is consulted to assist it
with his *Rules*; *Platforms* are drawn, and *Mo-*
*del*s are contrived, that what was but a *Scheme*
may be brought into a *Structure*: Which made
Aristotle say, when he spoke like a *Philosopher*, but
so as that his saying holds in *Architecture* too,

The Preface.

That a *material* House or Palace springs from an *immaterial*; and the *Pile*, which is the *creature* of the *Workmans Tool* without, was first shap'd and form'd by some designing *mind* within: Lastly, as when the *materials* are all ready and prepared, some are set on work to hew and square the Stones, others to dispose them into their several seats and stations, others to oversee that the *Workmen* doe their Duties, and that all things be done regularly as the *Surveyors* shall direct: So God hath proceeded by the same course and method, in the designing, shaping, forming and building of his *Church*.

Upon whose rude beginnings if we cast our eyes, as it first appeared in the times before the Law, though it began with the World, and be as ancient as Mankind, and had the same *Corner-stone* laid which now supports the Building, in the promised *Seed*, which was to *bruise the Serpents head*; yet that *Corner-stone* being wrapt up in a Mystery, and many thousand years required to remove the Veil and Cloud, 'twas but then a Church creeping forth out of the Quarrey, without a hand to give it its just feature and perfection. 'Tis true indeed, the Light of Nature, helpt by the light and guidance of Tradition, sufficiently inform'd men that God was to be worship'd; but the way or
manner

The Preface.

3

manner how, the work and person of the Priest, the time when, the place where, with what holy Forms and Rites, was left wholly to their Reason to discover and find out.

So that in the state of Nature the case stood with Religion, as some have observed it did with the first Essayes in Painting; unskilful men at first drew faces with a Coale, to which after-times found Colours, and gave beauty by their Pencil. Or, if you will hear me speak in the language of a Poet, in this imperfect state of Nature the case stood with God in a way of Service and Religion, as it did with the first *Jupiter at Rome*;

*Ædibus exiguis habitabat Jupiter ingens,
Inq; Jovis dextrâ fictile fulmen erat.*

He was so rustickly adored, that a Thatcht Cottage was his Temple, where he stood holding an *Earthen Thunder* in his hand.

To redeem himself from so much rudeness of Devotion, and to contrive a Worship some way worthy of his Greatness, in the times of the Law he chose unto himself a select, peculiar People, which he formed into a Church; and placed it for some Ages like a City on a Hill, to invite the erring World to be its Proselytes and
Converts.

The Preface.

Converts. His Service here below was taught to move like the Heavens above, in a well-tuned harmony and musick of the Spheres. A *High-priest* was appointed, and the Miter set upon his head; and inferiour *Priests* and *Levites* had their lower Orbs assigned them. Sacrifices were prescribed, and the business of the Temple proportion'd and cut out to the several Orders and Degrees of those, who thus distinguish'd were to wait upon the Altar: and the distinction was so sacred, and the several bounds so set, that as the *Levite* was not to invade the Office of the *Priest*, so those inferiour *Priests* who broke beyond their bounds, and attempted to invade the Office of the *High-priest*, were not said to offer Sacrifice, but *strange fire* before the Lord, and perish'd for their boldness with their *Censers* in their hands: To let us see, that God was then the God of Order, and turn'd such mens Oblations into their ruine and destruction.

Yet the *Jewish Church* thus modelled by Almighty God himself, was but the imperfect draught and platform of a much holier Church to come. 'Twas but like their *Tabernacle*, their House of Offerings and Oblations, a moveable Pavilion, or Tent fitted for a march towards a Land of Promise, not yet discovered

The Preface.

5

to their eye ; where that transitory Building, that Temple made of threds, was to be taken down to make way for one more lasting. In short, as 'tis observed, (and 'tis St. *Austins* Observation) That in the forming of the *Jewish Church* the platform was first drawn, and presented in a holy Scheme to *Moses* in the Mount ; so when that Scheme or Platform was wrought into a Fabrick, when that which was a Pattern became a bodied Truth, even that glorious Church, in the midst of all its splendour, was but a type and shadow of the *Christian Church* to come. Some of the old lines were indeed to be preserved, but with the addition of new colours drawing nearer to the life ; a *High-priest* was to be retained, but with his Robes and Miter changed ; the *Order of Aaron* was to pass into the *Order of Melchisedeck* ; no longer to remain the *Priest* of one private, single People, but to be the publick *Priest* of all the Nations in the World. The inferiour *Priests* and *Levites* too were to shift and change their *Ephods*, and to pass into the *Christian Presbyter* and *Deacon*.

And now to hold you no longer in the Porch and Entrance of this Sermon, but to draw this large Circle to its intended Point and Centre ; to reduce those Shadows into Sub-

The Preface.

Substance, and those Platforms into Building; to form a *new* Church out of the ruins of an *old*, stupendious in the raising, and eternal in duration; to make the Scripture-Prophecy become true authentick Story, and the Glory of the *second Temple* to eclipse and drown the *first*; to break down the *Partition-Wall* which divided *Jews* from *Gentiles*; to square disproportion'd Subjects, and unite all Nations in one *Faith*, and by one common *Gospel* to bring them to Salvation; was a Work reserved for none but *Christ* the Son of God himself. Who, as he was before designed to be the *Head* of this *new Church*, so, that he might be the *Founder* and *Foundation* of it, the chief *Corner-stone* and great *Master-builder* too, all the *Powers* of Heaven did help to carry on the Work.

I think I need not tell you, that the *Gospel*, like the *Law*, was at first proclaimed by the Ministry of *Angels*; that *Jacobs dream* and *vision* was made by them true story; a *Ladder* was set up which reach'd from Earth to Heaven, and they *ascending and descending* with sacred Messages to Men. Nay, the *Holy Ghost* himself, who foretold this in the *old Testament*, was most busily employed to fulfill it in the *new*: every Sermon preach'd was attended with a *miracle*; and the *Doctrine* signed and ratified with holy
prodigies

prodigies and wonders; the *Preachers* all inspired with *gifts* proportion'd to their Work, and enabled by those *gifts* to go and teach all Nations. Nay, so solicitous and careful was this holy Spirit of God to provide fit *Successors* to those inspired and gifted *Teachers*, that for many years after the first plantation of the *Gospel*, not a *Bishop* was installed or admitted to his *Chair*, not a *Pastor* to his *Charge*, not a *Deacon* to his *Table*, which was not first designed, and named, and qualified by him. And this I might prove to you by several places of the Scripture, but none more clear then this which I have chosen for my Text; where St. Paul sayes to one of those new consecrated Bishops, *Neglect not the Gift that is in thee, which was given thee by Prophecy, with the laying on of the Hands of the Presbytery.*

IN which words you have these considerable *The Division.*
Parts. First, the *Person* here consecrated to the sacred Office of a *Bishop*: that was *Timothy*, exprest in this word *Thee*. Next, his *Qualification* for that divine and sacred Office: he was a *Gifted man*, a man fitted for that Honour; exprest in this word *χάρισμα*, *The Gift that is in thee*. Thirdly, his *Consecration*, or *Designation* to that Office by the Holy Ghost, the Author of that Gift: 'twas given him *διὰ προφητείας*, by the prediction

A Consecration Sermon

dition of the Prophets. Fourthly, the *Forme* of his *Consecration* to that *Office*: the *holy Ghost* designed him, but the *Church* gave him *Ordination*; 'twas done by the *laying on of the Hands* of the *Presbytery*. Lastly, *St. Pauls* fatherly *Advice* to him for his *Department* in that *Office*; in these words, *Neglect not the Gift* which was thus bestowed upon thee. Of these in this order; and first of the *Person*, that was *Timothy*, exprest in this word *Thee*.

I.
The Person.

As the distance between God and Man was so great, that none but one who was compounded of both Natures was fit to reconcile them, or to be a *Mediator*; so in reconciling the *Jews* to the *Gentiles*, to make them piece and joyn in one united *Church*, none was so fit to procure a good liking and agreement, as one in whom both parties had an equal *Interest & claim*.

Now of all the men designed by God to accomplish that great Work, I know none in all kinds so well fitted and proportion'd as this *holy man*, the *Bishop* in this Text; whose very birth disposed him to break down *Partition-walls*, and to be a *Reconciler* of both parties from the womb.

For, if we enquire into his *Original* or *Birth*, as tis set down in the *Church-book*, *Acts 16*. his Mother was a *Jewess*, but a *Jewess* made a *Christian*; and his Father was a *Greek*, but well-affected

affected to the *Jews*, as you may read in the first Verse of that Chapter: not a *Greek Hellenist*, or *Jew* bred in *Greece*, called so from the *Grecian* Language which he spoke; nor a *Greek* in the *Grecian* sense, a man opposed to a *Barbarian*: but a *Greek* in the general acception of the Scripture, which divides the whole World of men into two Members, *Jews* and *Greeks*. For, if we may give credit to the *Syriack Translator*, he was *Aramæus*, that is, no *Greek*, but *Syrian*: or as the *Latine Interpreter* more largely hath described him, he was *Homo Gentilis*, that is, no *Jew*, but *Gentile*.

And as his *Birth* did thus prepare him to preach the *Gospel* to all Nations, so *St. Paul*, who well knew the advantage of this mixture, and how readily a *Jew* would hearken to a *Jew*, and a *Gentile* be perswaded by one who was a *Gentile*, to make his Capacity more passable and currant, thought fit to *circumcise* him, though he were before a *Christian*; as you may read at the fourth Verse of that Chapter. That by employing one to preach who was a *baptised Jew*, and one who withall was a *circumcised Believer*, all prejudices might be stopt, and no objection left to hinder or obstruct the free passage of his Sermons. For that this was the reason why he *circumcised* him, namely, not to

A Consecration Sermon

oblige him to observe and keep the *Law*, but to remove obstructions from his preaching of the *Gospel*, is evident from the end and close of that Verse, which sayes, that St. Paul in a holy prudence did it, because *They all knew that his Father was a Greek.*

And certainly, as St. Paul by this action, this politick design, gained justly to himself the reputation of that style, which he bestows upon himself, of being σοφὸς ἀρχιτέκτων, *A wise Master-builder*, in the third Chapter of his first Epistle to the *Corinthians*, at the tenth Verse; one who knew how to fit his *Tools* to his *Matter*, to hew rude *Subjects* to his *Ends*, and to give them shape and form, so as to work upon the tempers of disagreeing *Minds*: so no passage more confirms that rare Description of his *Art*, which he makes in the 9. Chapter of that Epistle, at the 20. Verse and forwards, where he sayes, That he became all things to all men; as a Jew to the Jews, and as a Gentile to the Gentiles; to them under the Law as a man lock'd up in shackles; to them without Law as at perfect liberty and freedom: And all this to compass his great Catholick Design, which was to bring, if possible, both parties to salvation.

Next then, as his *Birth* did much contribute to his *Function*, so his *Education* contributed much

much more. He was bred in a *Family* upon which *Religion* seem'd entail'd, where *Piety* ran in a bloud, and lineally descended, like *Vertue* of Inheritance, from the Parents to the Child. St. Paul speaking of his Mother *Eunice*, and his Grandmother *Lois*, in the 1. Chapter of his 2. Epistle to him, at the 5. Verse, sayes, *It very much rejoyced him to find the same unfeigned Faith in him*, which in a holy Pedegree he received and took from them.

And certainly, as *ill Example* hath the power to convey *hereditary Vices*, to infect by being *seen*, and to corrupt by *imitation*; nay, as *Vice* in the Parent hath such an influence on the Child, as to think it disobedience where the Parent is a *sin-ner*, not to be as wicked and as great a *sinner* too: (As the young *Virgin* in the Poet seeing her unchast, lascivious Mother write *Letters* to her loose Adulterer and Servant, thought her self obliged to think *Chastity* a sin, and so learnt in time to write such *Letters* too; or as the young Gentleman, whose Father was a *Gamester*, learnt to handle *Dice*, and stake whole Mannors at a Throw) So good *Example* hath the like power to infect by being *seen*, and *Vertues* may like *Vices* be made *hereditary* too.

But besides those seeds of *Vertue* sown in him by his Parents, St. Paul himself had been his
Tutor,

A Consecration Sermon

Tutor, and had the forming of his *manners*; he was bred up in his *School* to that ripeness and perfection, that he supercribes this *Epistle* to him as to one begotten by him: To *Timothy* my Son, sayes he; nay, *ἡμεῖς τὸν υἱὸν ἡμῶν*, To *Timothy* my own Son, sayes our *English Translation*.

But the word *ἡμεῖς* in the *Greek*, if we may believe *St. Jerome*, is a word to which no other Tongue can find a word to match it; a word which in all kinds signifies the Son to have such a near resemblance to the *Father*, as almost to confirm the Opinion of *Andreas Dudithius*, who, in his book *De Conjugio Presbyterorum*, maintains that *St. Paul* was married and had children, like *St. Peter*. Of which, but that we know his *Father* was a *Greek*, the word *ἡμεῖς* might perswade us that this *Timothy* was one.

Indeed the resemblance between them was so great, that as in other births and natural generations the marks to distinguish the true-born from the *spurious* are the likeness of the child in shape and visage to the parent,

Sic oculos, sic ille manus, sic ora ferebat;
If he have his *Father's* eyes and cheeks, looks, hands and gestures too, we may conclude him genuine, and the Parent twice the same: So *St. Jerome* in his close Interpretation of that word, proceeds by a distinction, which holds comparatively true;

St.

St. Paul had many Sons, sayes he, whom he converted to the *Faith*, as the *Corinthians* and *Ephesians*, whom he vouchsafes to call his Sons: But the style of *τέκνον γνήσιον*, or *Filius germanus*, the style of true-born Son, so in all things like himself, as not to be more the Son of the Parents that begot him, then he was his *morum filius*, the Offspring of his Mind, so furnisht with his *vertues*, so accomplish'd with his *gifts*, so zealous in his *preaching*, so valiant in *afflictions*, so active in his spreading the *Gospel* through the World, was a style bestowed on none but this *Timothy* and *Titus*: As if all others were his *Bastard-sons*, begot upon some *Hagar*, and onely these two were legitimate. It is St. Jerome sayes so.

In short, as *likeness* in manners begets a *deariness* in *affections*, and as a *friendship* in *affections* begets a *likeness* in *engagements*; so St. Paul made him his *Fellow-labourer* and *Associate*. When the *Decrees* of the *Apostles* were to be disperst, made in their general Council assembled at *Jerusalem*, this *Timothy* was chosen to assist him in his *Travels*; as you may read in the 16. Chapter of the *Acts*, at the 4. Verse. When an *Evangelist* was to be sent to confirm those *distant Churches*, which St. Paul himself had planted, but was not able to re-visit, this *Timothy* was sent as his *Deputy-Lieutenant*; as you may read in several *Epistles* to those Churches.

To

To all this, such a holy *prudence* shined forth in all his actions, his *Morals* were so good and so seasoned with *Religion*, that his *Name* was like that *precious Oyntment* in the Scripture, still breathing forth *perfumes* in all places where he came: For, *he was well reported of*, he was above all reproch and scandal; as you may read at the 3. Verse of that Chapter.

And of such *Instruments* as this did the Holy Ghost make choice to be *Preachers* of the Gospel, and *Rulers* in the Church: Men, whose *Life* as well as *Doctrine* was still *Sermon* to the People; men, who confuted *Vice* not more by *argument* and *reason*, then by their blameless carriage and vertuous conversation. 'Twas against the *Oeconomy* and *Discipline* of Heaven, to send men into Gods *Vineyard* who went drunk into the *Field*; and who minded not the *vine*, but the *vintage*, *grape* and *wine*. And the Holy Ghost himself had erred, had he given his *Pearls* to *Swine*, to the *sensual* or *intemperate*, still wallowing in the *mire*: or had he taken his *holy things*, and cast them unto *Dogs*; no sooner eased of *one distemper*, but returning to *another*. No cloven *Tongues* of fire did sit upon their *heads*, whose tempers were still cloven, still kindling *Flames* and *Factions*, still breaking of Gods people into *divisions*, *rents* and *schisms*. The gift of *Knowledge* was not dropt upon

upon the ambitious, proud, high-minded ; their Bladder swelled too much, and was too much puffed up before. To him that hath shall be given, was the Rule Gods Spirit went by ; and more gifts were given to him who had well imployed the former. Which leads me on to the *χάρισμα*, or Gift, here in this Text, and comes in the next place to crave a room in your Attention.

The Saying of our Saviour Christ when he spoke it was so true, in the 10. Chapter of St. Luke at the 2. Verse, *The Harvest truly is great, but the Labourers are few* ; that to increase their number, and to fit them for the work, the Holy Ghost was fain to interest himself in the choice of workmen, and the qualifying of them too : His work and business 'twas to send men into the Field, and to teach them how to manage and use their Sickle too.

The Men already chosen, if their number had been greater, where a World was to be converted, were too disproportion'd for the Harvest. Besides, they wanted parts for so great an undertaking ; unless they could have done like the man in *Eunapius* a Greek Historian, who tells us of one *Ædesius*, who had so much the Spirit of Divination in his power, that he would but clap a Wreath of Laurel on his head, and straight speak by Inspiration, straight put himself

D

in

A Consecration Sermon

in *Raptures*, and utter learned *Oracles*, to the great amazement of the Hearers.

The *Apostles* were not all bred at the feet of *Gamaliel*, but were as yet *unlearned*, men called from mending *Nets*, fitter to deal with *Fishes*, and to put forth a *Boat* to Sea, then to cast their *Nets* on Land, and there catch men in the *Inclo-
sure*. Besides, being *Jews*, they were hardly fit to preach to *Jews*; for where was their *gift* of *Miracles* to work upon the *Jews*, who were onely to be gained by *Miracles* and *Wonders*? Had they preacht to the *Gentiles*, where was their *gift* of *Tongues*, to preach to all *Nations*, who could speak no *Tongues* but one? Had *Christ* sent to *Athens* to stock himself with *Preachers*, he might have found great *Scholars* there, but hard to be perswaded to forsake their own *Schools*, and to list themselves in *his*: Nay, these for some Ages were the greatest *Enemies* of the *Faith*; men who measured Truth by *Aristoles* Precepts, and would believe no more then what some *Plato* taught: Nay, men who, like *Por-
phyrius*, called the Christian Religion *Barbaram
philosophiam*, A barbarous Philosophy; A new *Doctrin*e creeping forth into the World by the foolishness of *Preaching*; affraid to enter combate with any rational *Dispute*, or to endure a tryal where right *Reason* was opponent. According to
that

that which St. Paul hath delivered in the first Chapter of his first *Epistle* to the *Corinthians*, at 22, 23. Verses, where he sayes, *The Jews require a sign, and the Greeks seek after wisdom.* That is, the *Jews* would believe no more of the *Gospel* then they saw confirmed by *miracle*, and proved by *signs* and *wonders* : And the learned *Greeks* or *Gentiles* would admit no more then they saw confirmed by *Syllogisme*, and proved by *Demonstration*. In this scarcity of *Preachers* then, to win upon all parties, and to captivate both *Jews* and *Gentiles* to the obedience of the *Gospel*, the *Holy Ghost* pour'd forth his *gifts*, proportion'd to the *work* which each man was to do, as *Time*, *Place* and *Countrey* needed : To one was given the *Word of Wisdom*, to another the *Word of Knowledge*, to another *Prophecy*, to another the *gift of Healing*, to another the *gift of Miracles*, to another the *gift* to discern true *Prophets* from the false, to another the *gift of Tongues*, to another the *gift* to interpret the sense and meaning of those *Tongues* : And all these wrought that one and self-same Spirit, πνεῦς τὸ συμπόρευον, for the building of the Church ; as you may read in the 12. Chapter of the first *Epistle* to the *Corinthians*, the 11. first Verses.

Now in the distribution and imparting of those *gifts*, unless it were our Saviour *Christ* the

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Son of God himself, in whom this holy Spirit had no limit, bound or measure, he never did pour forth himself in such overflowing gifts as he did on the *Apostles*, the first *Preachers* of the *Gospel*. The old *Prophets* had him sparingly, more sprinkled then poured forth; he was to them a little *Brook*, to these a full-tide *Sea*; he fell in single drops on them, on these in full-grown *showres*. Besides, they had him but sometimes, these to themselves and heirs: they were able, like a firm *Estate*, to bequeath him in their *Wills*, and to make him their gift to others, as he was his own gift to them; for whereever they laid their *Hands* the holy *Ghost* still followed. The gift of *Tongues*, of *Prophecy*, of *Miracles* and *Healing*, were as naturally diffused by them as the *Sun* sheds light and beams.

And now I speak of *Miracles*, methinks the persons were the greatest, upon whom this holy Spirit did thus pour forth his gifts. That men not bred to *Letters* should suddenly grow wise, and be every one a *School* and *Athens* to himself; to be able to maintain *Disputes* with great *Scholars* of all *Seets*; to make a *Sadducee* confess there was a *Resurrection*, and to make a *Pharisee* recant his false glosses on the *Law*; nay, to make *Aristotles* school send forth *Disciples* unto *Christ*, and to erect a new *Church* in *Plato's Commonwealth*; to
see

see a *Zeno* or *Chrysippus* surrender up his *Chair*, and sit at the feet of a poor *Fisherman* inspired; to hear an *Apollos* so eloquent in Preaching, as if some *Tully* or *Demosthenes* were got up into the Pulpit; to hear men speak all *Languages*, who had learned no *Tongue* but one, so as to be thought *Natives* in all *Countries* where they came, and who travelled through the *World*, yet never went from *home*; lastly, to see a plain unskilful man, who never heard of *Galen*, and to whom *Hippocrates* was utterly unknown, without the help of *medicines* do Cures beyond the power of *Physick*, to cure *Palsies*, *Fevers*, *Dropsies*, *Gouts*, by the bare virtue of a *Word*; to make *blind men* see, and *lame men* walk, by virtue of a *Touch*; nay, to make their *shadows* do the business of *Physicians*, and to cure all *Diseases* by their bare *shadows* passing by: These, these indeed were *gifts* which bore down the *World* before them; these changed the face of *Empires*, and gave new form to *States*; converted *Heathens* into *Christians*, and *Idolaters* to *Saints*.

Now, whether all these *gifts*, or any one of these, were the *χαρισμα* or gift here given to this *Bishop*, because this *Text* is silent, I cannot well determine. *Grotius* thinks it was the gift of *Tongues*; and perhaps his reason was, because being an *Evangelist* and *Co-adjutor* to *St. Paul*, whose

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whose task and business 'twas to preach the *Gospel* to all *Nations*, this could not well be done without the *Language* of all *Nations*.

Others think it was the *gift of Wisdom*, by which without the help of *Books* he was inspired with *Knowledge*. But then why did *St. Paul*, in the *Verse* next before this *Text*, bid him improve himself by study, and addict himself to reading and exhortation till he came? Whereby *Reading* sure is meant the *Theory* of *Knowledge*, by *Exhortation* the exercise and reduction of it into practice.

Others therefore think, that here is meant the *gift of Healing*. But then *St. Chrysostom*s dispute in his *Homily* on that *Text*, *Drink no longer Water, but use a little Wine for thy Stomachs sake and often Infirmities*, will deserve to be considered, and to have the *Question* askt, Why, if he had the *gift of Healing*, did he not heal himself? unless this may be an *Answer*, That being but a *Novice*, or *young man*, endued with the *gifts* and *parts* of *old*, God would not give him leave to cure this *weaknesse* in himself, lest his *gift of Knowledge* should swell and puff him up. Since the *gifts* of the *holy Ghost* are not so secure from danger, but that they may degenerate into *high-mindednesse* and *pride*.

Nay, this it seems was *St. Pauls* very case; who though he had the *gift of healing* to that miraculous

raculous degree, as to be able to raise men from the dead; yet after his *strange Rapture* up into the third Heaven, after all the glorious *Visions* and *Revelations* of that place, lest he should be exalted above the *measure* of a man, *A thorn in the flesh*, called the *Messenger of Satan*, was sent to buffet him, and to humble him again: in the 12. Chapter of the 2. Epistle to the *Corinthians*, at the 7. Verse. Where some too injuriously, and too unchastely too, by that *thorn in the flesh* conceive some *concupiscence* or *lust*; but he himself calls it an *infirmity* or *weaknesse*, for which his *gift of Healing* could not contrive a *cure*; as you may gather from the 8, & 9. Verses of that Chapter.

But now after all this which I hitherto have said, what if the *χέρισμα*, or *gift*, here mentioned in this *Text*, were none of all these, but the very *Office* of a *Bishop*, here given him by *Prophecy*, with the *laying on of hands*? Certainly, if those *ancient Fathers* and *great Lights* of the Church, who living near the *Spring-head* did see the *stream* run clear, wrote not by a false light, which deceived themselves and others; *St. Jerome*, *Ambrose*, *Haymo*, *Primasius*, and some others, in which number was *Lyranus*, were of this Opinion. Nay, the 2. Canon of the *Nicene Council*, the 18. Canon of the *Council of Ancyra*, the 101. Canon of the *Council* called in *Africk*, do speak.

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Speak as if those *Fathers* did either make those *Canons*, or did inspire the pen of the *Scribe* or *Register* who wrote them. And truly, if I may joyn *Historians* to those *Councils* and those *Fathers*, *Eusebius* in his 6. Book and 8. Chapter, *Socrates* in his 7. Book and 41. Chapter, do make the word *πρεσβυτερον*, the last word in this Text, bear the same sense and meaning with *πρεσβυτερον*, which signifies not a *Presbytery* of *Elders*, but the very *Office* of an *Elder*, ordained and made a *Bishop*.

Indeed this Text in *Greek*, if we transpose the words a little, doth seem to favor this Opinion, and may be made to run thus; *Μὴ ἀφῆκεν τὸ ἐν σοὶ χαρίσματ' ὃ πρεσβυτερίῳ, ὃ ἐστὶν σοὶ διὰ προφητείας, καὶ ἐπιθέσεως ἱερῶν.* That is, *Neglect not the gift of Eldership which is in thee, which was given thee by Prophecy, with the laying on of Hands.* Where it would not be hard to prove to you by the best primitive *Records*, That the word *Eldership*, where ere 'tis used in the *Writings* of the *New Testament*, signifies the *dignity* and *office* of a *Bishop*.

Nay, if you will hear me quote a more authentic *Author* then all these, not for his *integrity*, (for he was no friend to *Bishops*) nor yet for his *parts*, (for *St. Jerome* sure had greater) but for his *authority*, which ought not to be question'd, when the *Enemy* of a *cause* bears witness to the
Truth;

Truth; Mr. Calvin himself was of this Opinion; who in the 4. Book of his *Institutions*, and the 3. Chapter, hath translated this *Greek Text* into this modern *Latine*, *Fac ut gratia quam per manuum impositionem accepisti, cum te Presbyterum crearem, non sit irrita.* Take heed the *grace* or *favour* which was bestowed upon thee by the laying on of *Hands*, when I made thee a *Presbyter*, were not given thee in vain. Where though he do mistake the word *χάρισμα* for *χάρις*, which signifies a *grace* or *favour*, as the other doth a *gift*; yet he did not erre when he made both words agree in this, that in this place they signifie an *Office* given by the *Church*.

But what need I quote *Authorities* either *ancient* or more *modern*, when I have a clear *demonstration* of Gods *Spirit*, that by the *gift* here in this place is meant an *Office* given? For doth not *St. Paul* remove all *Clouds*, and lend a *Sunbeam* to this *Text*, in the 4. Chapter of the *Ephesians*, from the 8. to the 12. Verse? Doth he not there strike one of the chief strings in *Dauids* harp, and say, That *Christ* ascended up on high, that he led captivity captive, and that he gave gifts to men? And what were those gifts? The 11. Verse resolves you; they were the several *Offices* and *Orders* in his *Church*: He gave some *Apostles*, some *Prophets*, some *Evangelists*, some *Pastors*, and some

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Teachers; as you may read in that place. And all this for the perfecting of the *Saints*, for the work of the *Ministry*, for the building of his *Church*; as the End is exprest in the 12. Verse of that Chapter.

Onely by the way I cannot but observe, That in the bestowing of those gifts, those Church-Offices and Functions, as none were to partake them without commission from the Church; so lest the Church should erre in the admission of the persons, they still brought their Letters Testimonial from Gods Spirit. He first by some Prophet designed and named them to their Office, before the Church drew up their Patent, by the Imposition of their Hands. Which is the *Conge D'Eslire*, or third part of this Text, namely, the Prophecies which markt out this Bishop for his See.

3.
His Designation.

What Prophet 'twas, or whether one or many, by whom the holy Ghost design'd this Bishop to his Office, is wrapt up in a Cloud which affords no light to see by. But sure 'twas none of the old Prophets, who though they were called *Seers*, yet this person stood too distant to fall within their view. And because the name of the new Prophet is not set down in particular, the most we can do is to seek for him by conjecture.

In the 21. Chapter of the *Acts*, at the 8, 9. Verses, 'tis said, that St. Paul in his Travels with
this

this Disciple in his Train, came to *Cæsarea*, where dwelt *Philip the Evangelist*; Into whose house they entered, and abode there many dayes: And that *Philip* had four daughters, *Virgins*, which did prophesie. Again, 'tis said at the 10, 11. Verses of that Chapter, that Whilest they staid there, a certain Prophet named *Agabus* came down from *Judæa*, who prophesied against *Pauls* going to *Jerusalem*. Now the circumstances of Persons, Time and Place thus laid together, have made it probable to some, that some one of these *She-propheteesses*, conversing daily with him, or that *Agabus*, who forewarned *St. Paul* of his imprisonment and bonds, were opportunely moved by Gods Spirit in that place, to nominate this *Timothy* to his Bishoprick and Charge, of which *St. Paul* no longer could be an *Over-seer*.

And great reason there was why the Prophets should have a hand in all such sacred Nominations; who standing next to the Apostles in the Bill and Catalogue of Honour, (for there were first Apostles, then Prophets, then Evangelists, then Pastors) As an Evangelist was a *successor*, a Fellow-labourer or Assistant to a travelling Apostle in the dispersion of the Gospel; so when he was to fix and settle in some one certain place, and from an itinerant Preacher or Evangelist was to pass into a Bishop, for order sake some Prophet, who stood

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next in rank above him, was to recommend him to the *Consecration* of the Church, to point him out his *Diocese* where he was to reside, with the full power of an *Apostle* fixt and seated to his charge. So that the business of those *Prophets* was partly to foretell the contingent future accidents which were to happen in the Church, partly to provide fit *Guides* and *Rulers* for it.

But whoe're the *Prophet* was (for 'tis but Curiosity to search) the same holy *Spirit* which did consecrate our *Saviour* to be the *Head* of the Church, and to publish his own *Gospel*, in the 4. Chapter of St. *Luke* at the 18. Verse, where he sayes, and quotes the *Prophet Esay* for it, *The spirit of the Lord is upon me, because he hath anointed me to preach the Gospel*; and the same holy *Spirit* who commissioned the *Apostles* to go and plant a Church in all Nations of the World; the same holy *Spirit*, I say, did direct and guide the Church in the choice of the persons who were to follow and succeed them.

For here if I may draw waters from the same *Fountains* and *Spring-heads* from whence others have poured forth their *Discourses* on this subject, In the first Age of the Church, when 'twas but yet a tender plant, the first business of the *Apostles* was in their Travels through the World, to convert it from *Idolatrie*, and to gain *Profelytes*.

to *Christ*. When the number of *Believers* was every where increast, and the name of *Christian*, which at first began at *Antioch*, was every where disperst as far as Words were Names of persons; the next business of the *Apostles* (whose commission like the *Sun's* was never to stand still or settle in one place, but still to move like him from one Countrey to another) was to mould their new *Believers* into well-form'd and govern'd Churches, especially in great Cities, such as *Ephesus* and *Corinth*; and to appoint them *Over-seers*, who should both teach and rule the Flock: lest being left like *Sheep* without a *Shepherd* to o're-look them, they either should be swallowed up by their own *Heresies* and *Schisms*, or should break out of the *Fold*, and relapse back again to *Heathens*.

These *Overseers*, or, as the Scripture calls them, *ἐπίσκοποι τῆς εκκλησίας*. These *Bishops* of the Flock, they were compelled to chuse out of their new *Converts* and *Disciples*; who in that infancy of time, that famine of great Parts, were generally men whose Faith was far greater then their Knowledge; men not bred in *Schools*, unskilled in *Tongues* and *Arts*, especially the Art *ἐπισκοπικὴν*, the Art of *Ruling* well. Indeed they were such men as *St. Paul* describes in that mean and humble Map which he drew of those Times,

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Times, in the first Chapter of his first Epistle to the *Corinthians*, at the 26. and 27. Verses, where he sayes, *Ie see your calling, Brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: But God hath chosen the foolish things of the World to confound the wise, and weak things of the World to confound the mighty; and base things, and things despised, and things that are not, hath God chosen, to annihilate and bring to nought the things that are.*

To supply this great Defect, the holy Ghost was fain to assitt the very *Apostles* in the making of their choices, and to furnish men with gifts and parts which might fit them for *Elections*. Nay, the persons generally were so ungifted, raw, unlearned, in all kinds so unfit to rule or govern in the Church, that he was fain to qualifie them in a way of new creation, to make Things which were not bring to nought the things that were; to give form to shapelesse matter, to change their Ignorance to Knowledge, to make unwise men wise, and to raise their Wisdom out of nothing; to call Light out of Darknesse, and then divide it into Stars; to make those learned Shepherds who were but lately Sheep, able to defend their Flocks from the most fierce and learned Wolves: In short, to call a Church out of a Chaos, and give a beauty to confusion; to dispose the several parts into well-

well-tuned *Orbes* and *Spheres* ; to place great *Lights* in this new *Firmament*, which were to rule the *Day*, and lesser *Lights* to drive and chace away the *Night* ; was a Work which required the *Illumination* of Gods Spirit, to hold a Torch to those who had else stood in the dark.

And this is that which St. *Chrysostom*, *Oecumenius*, *Theodoret*, *Theophylact*, and many other ancient Writers have very well observed. For St. *Chrysostom* in his Comment upon this very Text sayes, that in this *childhood*, this *nonage* of the Church, ἡ δὲ ἐκκλησία ἀνθρώπων ἥτις, That nothing was done as *Mans Wisdom* did direct ; ἀλλὰ διὰ προφητείας, but by the direction of Gods Spirit : whose business 'twas not onely τὰ μέλλοντα ἀναγγέλλειν, to foretell things to come ; ἀλλὰ ἐνσὺντα ἀναδεδεικνύειν, but to reveal things present too, especially in the choice of fit *Rulers* in the Church. *Clemens Romanus* speaking of those *Rulers* sayes, That the first *Bishops* which were made were made by the *Apostles*, δοκιμάζοντες τῷ πνεύματι, having tryed them by the Spirit. *Oecumenius* also speaks as if the other held his pen, and sayes almost in the same form of words, πνεύματι θεοῦ πρεσβύτεροι ἐκρίθησαν, The first *Bishops* were made *Bishops* by the appointment of Gods Spirit. Thus St. Paul and Barnabas were of *Preachers* made *Apostles*, *Act.* 13. 2. thus *Titus* was made *Metropolitane* of *Creet*, *Tit.* 1. 5. and thus

Timothy

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Timothy in this Text was made the first *Ephesian Bishop*, διὰ πνεύματος, by the Spirit of God designing of him by the Prophets.

Nay, *Eusebius* in the third Book of his *Ecclesiastical History*, taking *Clemens* of *Alexandria* for his Chronologer and Warrant, sayes, That this way of making *Bishops*, by the Appointment of Gods Spirit, was observed in the Church till the death of *St. John*, who after his return from his banishment to *Ephesus*, being intreated by the Church there to provide for succession, went through all the Regions near in a holy Visitation, κλήρον ἵνα τινα κληρώσαν ᾗς ὑπὸ τοῦ πνεύματος σηματοδοτῶν, and ordained such a Clergie as the holy Ghost revealed. So that they who have been curious to compute *St. Johns* return, which was in the Reign of *Nerva*, the 98. year of *Christ*, 30. years after *St. Pauls* martyrdom, do reckon, That from the day of *Pentecost*, in which the holy Ghost descended on the Apostles in cloven Tongues of fire, to the time of *St. John's* death, which was in the 100. year of *Christ*, this way of making *Bishops* by the designation of Gods Spirit, continued in the Church 66. years complete.

At which time the Church having taken general root, and from a grain of Mustard-seed being become a spacious Tree, able to diffuse it self without Miracles and Wonders, those gifts of Gods

Gods Spirit which had brought it to this Growth, and had every where furnisht it with Rulers sent from Heaven, like the Manna in the Scripture, ceast to fall on those who had now the Promised Land given to them in possession.

But yet though all this be true, we are not to suppose that Gods Spirit did so wholly ingrosse this *businesse* to himself, as to obtrude those new Rulers on the Church without their Allowance and Approbation too. He onely did direct and name and recommend them; 'twas left to the Church to admit them to their Cures: he but designed the Persons, the Church gave them Ordination, by the laying on of the Hands of the Presbytery. Which describes to us the Forme of this Bishops Consecration, and comes in the fourth place to be considered and examined.

'Tis observed, that the Spirit of God, who in the Jewish Church spoke by the several sparklings of those precious stones or Jewels, which shined in the Brest-plate of Aaron the High-priest, where a Diamond and Amethyst gave Oracles and Answers, and an Agate might be reckoned into the number of the Prophets, removed those precious stones into the twelve Apostles, and made them twelve Foundation-stones

4.
The form of
his Consecration.

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in the *new Building of Christs Church*; as you may read in the 21. Chapter of the *Revelation*, at the 18, 19. Verses.

Certainly, whatever in that Church conduced to *Piety and Order*, whatever might be made a *patterne for religious Imitation*, the *Christian Church* transcribed as holy *Platformes* of their *building*. The *Waters of Baptism*, the *Bread and Wine* in the other *Sacrament*, the *Distinction* of their *Hierarchie* into *Higher Priests* and *Lower*, and the *Ordination* of those *Priests* by the *laying on of Hands*, were borrowed and translated from the *old Temple* to the *new*.

In the pursuit and handling of which *last*, namely, the *laying on of Hands*, (which is the proper *Theme and Subject* of this *Text*) two things I will observe to you: First, the *several Ends and Uses* to which it was *applied*: next, who the *Persons* were who were *commissioned* to *apply* it.

First, as for the *several Ends and Uses* of this *Ceremony*, in the times of the *Old Testament* 'twas sometimes made use of in a way or forme of *Blessing*. Thus *Jacob* laid his hands upon the two *sonnes* of *Joseph*, and blest them on his *Death-bed*; in the 48. Chapter of *Genesis*, at the 14. Verse. Nay, in this way of *blessing*,

bleſſing, if we may believe *Lippius* in his Book *De Cruce*, or ſeveral ſorts of *Croſſes*, the ſame holy Spirit who revealed the *Shiloh* to him, the promiſed *Meſſias*, *Chriſt*, who ſuffered on the *Croſſe*, did direct and guide his Hands to do ſomething like a *Chriſtian*: for in laying his right hand on the younger Son, and his left hand on the elder, the croſſe poſtures of the Children on whom he laid his hands, made his *Impoſition* bear the figure of a *Croſſe*.

Next, this laying on of hands was ſometimes made uſe of in the making and creation of a great Miniſter of State. Thus *Mofes* did chuſe *Jofuah* to ſucceed him in his Power, in the 27. Chapter of *Numbers*, at the laſt Verſe. And thus Senators were admitted into the great *Sanedrim* or Council, *καὶ ἐπιθίκεν αὐτὸν χεῖρας*, by the laying on of the hands of ſome of the elder Senators; as the *Thal- mudiſts* report.

In the *New Teſtament* this Ceremony was as diverſly applied. Our Saviour *Chriſt* laid his hands upon the little children brought unto him, and bleſt them, ſayes the Text, of which this was the mark and ſigne; in the 10. Chapter of *St. Mark*, at the 16. Verſe. 'Twas alſo made uſe of in the *Viſitation* of the Sick; in the 16. Chapter of *St. Mark*, at the 18. Verſe. But it never was omitted in the *Conſecration*

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of a Bishop, Ordination of a Priest, nay, of a Deacon too. Onely to make it the more solemne and effectuell, the Church added usually their Prayers and Fastings too. Thus Saint Paul was made a Preacher by the laying on of hands, in the 9. Chapter of the Acts, at the 12. Verse. And thus Saint Paul and Barnabas were of Preachers made Apostles: the Elders and Prophets which were at Antioch having fasted, and prayed, and laid their hands upon them, sent them away; in the 13. Chapter of the Acts, at the 3. Verse. And thus Timothy in this Text was made the first Bishop of Ephesus, *μὴ ἐκείνους ἡ χεὶρ*, by the laying on of Hands.

But why by the laying on of Hands? some disputing men have ask'd. Why by such a Forme, such a Ceremony as this? Why not by a Licence drawne up in Writing from the Church? Nay, sayes the Independent Preacher, by a Licence from the State? I must confesse the Question is not so hardly answered as his, who askt what God did before he made the World, what kind of Fruit 'twas by which our first Parents fell, where they had the Needle which stitch'd their Leaves together, or where they had the Thred before the Art of Spinning was found out. For here
suppose

suppose I should reply, and give this for an Answer, That 'twas Gods Will to have it so, so directing by his Spirit: Who then art thou, O Man, who dar'st dispute with God? Must the Potter give a Reason of his Actions to his Clay?

But God, who made the World in Number, Weight and Measure, who never did a thing superfluous or vaine, but made Order to distinguish his Creation from a Chaos, without which his six dayes Works had still lain in a confusion, proceeded by a Reason, nay, a multitude of Reasons, in this way of giving Order to his Church.

For, First, what would men have him do? Issue forth commissions to the Rulers of his Church, as he did to the Apostles, in Miracles and Wonders? Had he gone no further, he must have still wrought Wonders, to perswade the doubting World that they were Rulers sent by him. And so when such Miracles, such Signes and Wonders ceast, the Church for want of Miracles must have wanted Rulers, and then for want of Rulers must have ceast to be a Church. The Gifts of the Holy Ghost, which I mentioned to you before, though they made men fit, and prepared them to be Rulers; yet being invisible, secret, and

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and *unseen*, without some outward *mark* to make them *own'd* and *knowne*, to those who knew them not would but have past for *private Spirit*, not able to gain *publick faith* to the persons thus *commisſion'd*.

Some *outward Mark* was needful then to let the People know who the *Persons* were whom God designed to be their *Guides*. As to let the *Jews* know that *Christ* was to be their *Head*, the Holy *Ghost* descended on him in the *figure of a Dove*; and to let all *Nations* know who were to be their *Teachers*, in the sight of all *Nations* then assembled at *Jerusalem*, the Holy *Ghost* fell on the *Apostles* in *cloven Tongues of fire*: So to let after-Ages know who were to be their *Leaders*, the same Holy *Ghost* appointed the *laying on of Hands*, as the way and *forme* of issuing forth his *commissions* by the *Church*. And the *Reasons* of this *Ceremony* were yet more clearly these.

There be two wayes, sayes the Civil Law, by which men take *possession*, and so gaine a *propriety* in a thing which was not theirs. If it be a *thing immoveable*, as Lands, Tenements or Houses, by treading on the Soyle they take Possession by their *Feet*; if it be a *moveable*, as Goods, Money, Ware or Servant,

vant, to gaine to themselves a *property*, they take possession by their *Hands*. So when God called a Man to be his *Minister* or *Servant*, as to *preach*, or beare some *publick Office* in his Church, by the *Hands* of his Church he took *possession* of him, and the person thus laid *Hands on* was no more his *owne*, but *Gods*.

Next, this *laying on of Hands*, as it was a forme of *Alienation*, by which the person thus *ordained* did quit all *Interest* in himself, and past himself away to the *Service* of *Gods Church*; so it was a forme of *Hallowing* and *Consecration* too. The Case stood with men *ordained* as it did with other things made *holy*. As for Example, In the Old Testament, a *Beast* in the *herd* was but a *common creature* of the *Field*, indifferent for the *Shambles* or to be made a *Sacrifice*: But being fetcht from thence and brought into the *Temple*, when the *Priests* which waited there had laid their hands upon him, he was no more one of the *herd*, but an *Oblation* for the *Altar*; and of a *Beast* became the *Expiation* of a *Sinne*. The *Stones* in the *Quarrey* are but vulgar, *common stones*, indifferent to be wrought into a *Kitchin* or a *Temple*: But being fetcht from thence, and made a *consecrated Building*,
that

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that which was a *common heap* becomes a *house of Prayer*. Once more : The Waters running in the *Streame*, or drawne out of the *Well*, are but a *common Element*, no holier then the *Streame* : But being poured into the *Font*, and there applied to *Baptisme*, that which was *common Water* puts on the nature of a *Sacrament*. And I might say as much of the *Lords Supper* too ; The *bread* in the *common lump* is indifferent for all *Tables*, no holier then the *Sheafe*, or *Corne* ungathered in the *Field* : But being made into a *Loafe*, and set upon the *holy Table*, and there being touched and *hallowed* by the *Priest*, that which was a *Loafe* becomes the *body* of our *Saviour*. In short, as *Holineffe*, in the best and strictest Definition of it, is nothing but the *separation* or *apartment* of a thing from a *common use* to a *religious* and *divine*, (as the *Sabbath* was called *holy*, because a *common* part of *Time* was divided from the rest, and allotted to *Gods service* :) so a man thus ordained by the *laying on of hands*, became a person separated from the *common heap* of Men, a person *hallowed* for a *Work* whose Institution was *divine*.

Thirdly, *how shall men preach except they be sent* ? sayes Saint Paul, in the 10. Chapter of the

the *Romans*, at the 15. Verse. Where the Question is not put as if it were *physically* impossible for men to preach to others without *Authority* or *Licence* from the Church. In our late licentious Times, where Men inspired themselves, the *Cobler*, *Weaver*, *Tinker*, and *Lay-preaching Souldier* did it, and went up into the *Pulpit* with a *Sword* by their Side, or with an *Awle*, or *Shuttle*, or *Trowel* in their Hand. But *Quo Jure*? Where was their *Warrant* or *Commission* to do so? Who signed and sealed their *Patent* by the *laying on of hands*? Certainly, if Men have not power to preach without this *Authorizing Forme*, I am not *Erastian* enough to believe that they may assume the power and usage of the *Keyes*, *Excommunicate*, *Ordaine*, *Conferme*, *Deliver up to Satan*, and judicially *passse Censures* upon *Schismes*, *Heresies* and *Scandals*.

This then being clear, the next thing to be enquired is, who the *Persons* were who were *commissioned* to do this. If we may believe *Irenaus*, *Eusebius* and *Tertullian*, the *Apostles* singly did it by their *laying on of hands*. Thus *Polycarp* at *Smyrna* was made a *Bishop* by *Saint John*, thus *Euodius* at *Antioch* was made a *Bishop* by *Saint Peter*, and thus by

three, say the *Canons* called *Apostolick*.

Which cleares the *seeming contradiction* between this *Text*, which sayes, That *Timothy* was ordained by the hands of the *Presbytery*; and that other *Text* 2 *Tim. 6.* which sayes, That *Saint Paul* ordained him by his laying on of hands: Both *Texts* joyned together are thus fairly reconciled; he was ordained by *Saint Paul* assisted by the *Bishops*, called here the *Presbytery* or *Elders* on the place.

And now, *holy Fathers*, if you will heare me draw your *Pedigree* from the *Spring-head* downe the *Streame*, your *Order* and the *Christian Church*, with its *Religion* too, had the same divine *Original*, and derives it self from *Heaven*; *God* sent his *Sonne*, his *Sonne* sent *Apostles*, the *Apostles* made *Bishops*, and those *Bishops* made their *Successors*: And all this by one and the same authentick *Patent*, As my *Father* sent me, so send I you, sayes *Christ* in the 20. Chapter of *Saint John*, at the 21. Verse. An *Order* which hath stood out all the *Injuries* of *Time*, *Persecutions* of the *Heathens*, *Opposition* of *Philosophers*, *Contradiction* of *Hereticks*, even all the *Powers* of *Hell*, which have strived to shake it by their violence and stormes. An *Order* which hath fil-

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led our *Calendars* with Saints, our *Histories*, with Fathers, Holy Confessours and Martyrs. An *Order* which is promised to be as lasting as the Sun; for, *Lo, I am with you to the end of the World*, sayes our Saviour Christ the *Founder* of your *Order*, in the 28. Chapter of Saint *Matthew*, at the last Verse. Lastly, an *Order* in our *English Church* recovered out of *Ruines*, made *glorious* after *Shipwreck*, victorious over the *Rage* and *Sacrilege* of those who raised a Storme in hope to enrich themselves with *Spoyles*. In short, an *Order* which nothing can eclipse, endanger or expose to the *Malice* or *Designs* of those who would destroy it, but the *Negligence* or want of *care* in those whose *Order* 'tis. Which should be the last part of this Text, exprest to us in these words, μη ἀμελήτε τὸ χαρίσματόν, Do not neglect your Gift.

The Conclusion.

But this being a piece of holy Counsel, much fitter for Saint Paul to preach out of this Pulpit to Men so like himself, then for me so much inferior in Gifts and Station to you: For me to teach a Bishop how to over-look his Charge, to prescribe him Rules of Government; or to hold a Candle to him in his laying on of hands, or Work of Ordination; for me to instruct him how to admit fit Pastors to their Cures,
fit

fit *Shepherds* to their *Flocks* ; where to let loose his holy *Thunders* , and to call them back againe ; where to use the *Rod* , and where to poure in *Oyle* ; lastly , how to deport himself with all *Gravity* in publick , and how to demeane himself with all *Piety* at home , would be an undertaking like the foolish Orator's in *Tully* , who in a Speech to *Hannibal* taught him the *Art* of War ; for which by that great *Souldier* he was accounted mad. Having therefore, *Reverend Fathers* , profest my *Submission* and *Obedience* to those *Rules* and *Orders* which you shall prescribe to me , but my very great unfitnessse to preach *Lawes* and *Rules* to you ; I hope my *Modesty* will gain me your pardon and excuse , if I here put a *period* and *conclusion* to this Sermon.

FINIS.